

There is ground for optimism in the fact that the present U S Congress has rejected three notorious characters who were attempting to gain seats in that body. The action was in deference to the public sentiment of the country, that power which the pessimist keeps telling us is so hopelessly corrupt, but which ever and anon flashes forth in a way which speaks of growing strength and righteousness. We can appreciate somewhat the advance of moral standards when we reflect that the faithful Abraham or the pious David would not be allowed seats in our political body, which some are pleased to call corrupt, on account of their plurality of wives.

The M E general conference has been having a serious time discussing popular amusements. Many wish to make the discipline less specific and throw the responsibility of choosing amusements on each member's own conscience. In the debate many ministers even were constrained to grow warm and speak unkind words at one another. The issue is not worth it. After all anger and a harsh, uncharitable spirit is more sinful than any of the doubtful amusements. These evils, which sadly enough are all too real and prevalent, are not to be overcome by the Mosaic type of legislation—that is, specific rules—but by the principles of Christ. The cure must be applied internally, not externally. Teach the young how to live so as to be able to testify "I am crucified with Christ nevertheless I live, yet not I but Christ liveth in me" and these worldly amusements will be consigned to their proper place naturally.

A woman at Akron, O., has directed in her will that at death before her body is buried two bullets shall be sent thru her brain and two thru the heart. The fear of being buried alive is a life-long specter to some people. Yet many are oblivious to the worse danger of being buried alive in the grave of selfishness. "She that liveth in pleasure is dead while she liveth." From this death the resurrection trumpet has no power to summon.

A man was recently arrested in Chicago charged with burning three large churches in succession. He has a mania for testing the Lord to see if He will preserve his own in such cases. At a recent large fire in Ottawa, Ontario, some of the natives brought out sacred relics before the fire hoping they would stay its progress, but alas, they perished with the other property. It is a superstition which needs to be broken, even rudely if necessary, to think of God as an automatic machine to deal out blessings to his people, or as one who can be coerced into performing miracles by challenging his honor. He has nowhere promised that he will suspend his ordinary methods for the sake of church members. He sendeth the rain on the just and on the unjust and prosperity comes by conforming to his laws, not by trying to make his laws conform to us.

The great strike which has caused so much harm in Chicago recently was urged on by an organization called, The Building Trades Council. The workmen had been getting good pay but were induced to go on a sympathetic strike. Now it transpires that the leader of the Trades Council has been a notorious law-breaker in the past with an unenviable jail-record. Most of the troubles of the world are caused by meddlers who seek to make a living by every sort of means except honest labor.

While the leaders of the M. E. church were assembled recently in their Quadrennial General Conference to plan for more effective work, Dr. Dowie in his tabernacle a few blocks away held a series of revival meetings in which he sought to prove that the 5,000,000 Methodists of America are as a church hopelessly apostate. He issued a call for all to come out and follow him the prophet and "messenger of the true covenant." Leaders of other churches are liars and hypocrites. We are reminded of the Scribes and Pharisees who came down from Jerusalem and when they saw the mighty works which Jesus did said, "He hath a devil and by Beelzebub the prince of devils casteth he out devils." Dr. Dowie furnishes an example of the dangers of power.

Once an humble minister he has now become a reviler of everything not under his own control. It is a sad because hopeless, condition when one's heart is so darkened that even good itself is made to appear evil. This is the tendency toward the eternal sin. Mk. 3:29.

It is related of a child-waif who found her way into a Sunday-school, and asked the superintendent, who happened to meet her at the door: "Is this the way to heaven?" It was a pointed question and no doubt set the superintendent at thinking about his Sunday-school. Pastors, superintendents and teachers will find it profitable to ask themselves this question. The school ought to be the way to heaven, so ought the church, but to be that it is necessary first of all that those who teach are themselves on the way to heaven, and second, that they point the wanderer to Jesus as the only way that leads to heaven and life eternal.

If, according to the evangelist's pretty theory, the kind words uttered here are turned to gems for future wearing what a crown will be Dwight Moody's when the continuous chains of kindness he has set in motion have poured in their results!

*The Ladies' Home Journal* says: Sitting down or lying down is not necessarily resting. You must learn the secret of relaxing, letting go, removing all tension. Do not wait until you become tired, but snatch a moment here and there, and then just let yourself rest.

We heartily endorse the following from the *Methodist Protestant*: Whenever a church member introduces a so-called religious paper and thereby drives out the authorized publications of his own church, he is doing a damage to the pastor, to the local church, and to the denomination that will overbalance all the good he can do in any other line of church work. If you are a loyal member of your denomination, and heartily desire to make it a successful agency to extend the kingdom of Christ, you will take your own church paper first, and persuade others to do so.

In a forest an old oak was once shattered by lightning and in its hollow trunk was found a skeleton, with some very old military buttons and a yellow pocketbook. The latter bore some scrawls, which when deciphered told that a soldier, fleeing from the Indians, climbed into this tree and jumped into the hollow cavity where the top was broken off. To his terror the tree was hollow and he fell to the bottom, and there, hopelessly imprisoned, he died. His refuge proved worse than the peril from which he fled. So it is to those who look to the world for shelter. So Abraham found it down in Egypt, and so it will always be to those who look for shelter anywhere outside the Rock of Ages.

## Information Bureau

### 1. Why do the Brethren wash feet before supper?

The accounts of the last supper given by the first three gospels make it difficult to insert the account of feet washing, which is given only by John, between the supper and the singing of the hymn and going out. Compare Matt. 26:29, 30; Mark 14:25, 26; Luke 22:20-29.

Besides, John (13:26 ff.) represents the supper as in progress after the feet washing, the betrayer being announced and the great sermon of chapters 13-17 being given after this time.

On the other hand the statement of John 13:2 ("supper being ended" A. V. "during supper" R. V. "supper being," Greek) is commonly explained by the Brethren as referring to the preparation for the supper.

The fact is that it is impossible to construct a complete and certain order of events from the accounts given, and this would seem to indicate that the details are not important.

### 2. Does the Brethren church regard the holy kiss as an ordinance?

The Brethren church professes to have only the Bible for its creed. The common sense and consecration of the church has kept it united on the great fundamentals of religion but on lesser questions individual shades of interpretation are inevitable. No creed can prevent them. The salutation of the holy kiss at communion services is an almost universal custom among the Brethren but is not generally regarded as an ordinance. There is evidence that the early church held it in this same light.

### 3. What does the Brethren church teach as to the prayer covering mentioned by Paul in I Cor. 11?

The Brethren church has made no official declaration as to what its ministers shall teach or its members practice in the matter of the prayer covering. The passage in question is commonly interpreted in Brethren as in nearly all other Christian pulpits, as having a purely local and temporal significance as far as the letter of the injunction is concerned. The apostle himself so regards it. I Cor. 11:16.

The spirit of reverence and of modesty is a part of Christian character and will manifest itself everywhere, adapting itself always to the customs of the times. This the Brethren ministry in general teach, believing that it is better to preserve the wine by a change of bottles when necessary rather than cling to bottles so out of date that the wine is all gone out of them.

The whole question is lucidly discussed by Rev. J. L. Gillin in the EVANGELIST of April 19, 1900, p. 9, and to this the reader is further referred.

## Brevities

—The number of Mormon missionaries in the field is said to be 1,700.

—Rev. Dr. Minot J. Savage, the noted Unitarian clergyman, will this summer make a tour of Southern Europe in an automobile.

—The whistle valve on a Chicago and Northwestern engine broke on a recent night and the whistle screeched incessantly until the end of the engineer's run, about 65 miles.

Sixty-three years have passed since the Queen, shortly after her accession, first took up her residence at Buckingham Palace, a mansion which was built in 1825 at a cost of over a million.

—Ex Senator Sherman contemplated a visit to the Paris Exposition, but on his physician's advice he will spend the summer quietly at his old home in Mansfield, Ohio.

—Justice Harlan, of the United States Supreme Court, has been chosen President of the American Society of Religious Education at a meeting in Washington, to succeed General John Eaton, the executive officer of the society for the last seven years.

—Congressman John M. Allen, of Mississippi, tho he served as a lad in the Confederate army, did not allow the war to interrupt his studies entirely. He was just out of school and carried everywhere a pocket Latin dictionary practicing Latin composition by every campfire. Afterward he entered Cumberland University.

—Mrs. Howard Gould has collected one of the finest libraries of works on the English drama extant in this country.

—American tourists who usually take their pet dogs with them cannot bring them into Britain this year. The Board of Agriculture has put into rigid enforcement an old order forbidding the temporary entrance into England of foreign dogs.

—Senator Hoar, unlike many successful politicians, does not have a good memory for names, and tho he never forgets a face it is often difficult for him to recall the name of persons whom he has known for some time.